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No. XIII.] JUNE, 1837.

THE MISSIONARY MAGAZINE AND CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

FORTY-THIRD GENERAL ANNUAL MEETING OF THE London Missionary Society.

In the several Services of the Society's recent Anniversary, renewed cause has arisen for the exercise of grateful praise and devout thankfulness, in reference not only to the general aspect of the Missionary work abroad, but the tone, and spirit, and numerical increase of its friends and supporters at home. The strong and growing sense of obligation to send the Gospel to the heathen, which has in a peculiar manner marked the British churches for some time past, prepared the multitudes who assembled to attend with more than usual interest to the proceedings in Exeter Hall, and the excellent Sermons which preceded and followed them. The former were, indeed, replete with strong and varied interest, and the entire auditory seemed to be pervaded by holy and ardent emotion, as successive communications were made regarding the progress of Divine Truth in the world. The brethren engaged in the high places of the field will be cheered and encouraged in their distant labours by these movements of the Church, and the intelligence will refresh and invigorate them to renewed efforts in the sacred cause to which they are allied.

WEDNESDAY, MAY 10th.

SURREY CHAPEL.

The Prayers of the Church of England were read by the Rev. JAMES SHERMAN, after which the Rev. W. H. STOWELL, Tutor of Rotherham College, prayed from the pulpit.

The Rev. JOHN ELY, of Leeds, preached from Luke xiv. 26—33. The Rev. Dr. URWICK, of Dublin, concluded with prayer.

TABERNACLE.

After prayer by the Rev. W. COOPER, of Dublin, the Rev. J. K. FOSTER, Resident Tutor of Cheshunt College, preached from 2 Corinthians x. 4.

The Rev. DAVID SMITH, of Brentwood, concluded the service with prayer.

THURSDAY, May 11th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

The proceedings of this day commenced, as usual, with devotion. Thomas Wilson, Esq., having taken the chair, the hymn commencing—

"All hail, the power of Jesus' name,"

was sung, and the Rev. Geo. Collison supplicated the presence and blessing of God.

In a short address by the Chairman, he observed:—I see around me a great number of excellent Ministers and Missionaries, and a whole field of private Christians. It may be asked, What is the bond of our union? I answer, the love of Christ. It may be asked again, What is the object which we have in view? We answer, nothing of a political nature—nothing sectarian—but simply to promote the knowledge of the way of salvation by a crucified Saviour, and to endeavour to fulfil the commission of our Lord, "Go ye into all the world, and preach the Gospel to every creature." Nothing will elevate men from the degradation into which they have fallen but the glorious Gospel of Jesus Christ. He then called upon the Foreign Secretary to read the report.

The Rev. W. Ellis read an abstract of the Society's proceedings during the past year. The following is the number of Missionary stations and out-stations belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Mission-aries.	Assistants, Native, &c.
South Seas ..	50	21	70
Ultra Ganges .	5	7	5
East Indies ..	310	36	375
Russia	3	4	1
Mediterranean	1	1	—
South Africa and African Islands	31	29	21
West Indies ..	28	16	10
	428	114	482

The Directors had sent forth, during the past year, to various parts of the world, Missionaries with their families, amounting, exclusive of their children, to 16 individuals. The number of churches was 84, communicants 6,615, and scholars 34,222; being an increase on the year 1836, of 10 churches, 1,376 communicants, 4,621 scholars.

Funds.—These had exhibited a gratifying increase during the year. The first contribution, after the last annual meeting of the Society, was a liberal donation from George Davenport, Esq., of Lime-street, of 1,000*l.* stock. Another donation of 1,000*l.* was received from the late William Nettleton, Esq., of Wells, Norfolk; and these had been followed by munificent contributions from other friends to the Missionary cause. The amount of legacies received in the course of the year had been 8,777*l.* 12*s.* 4*d.* The contributions for the ordinary and special objects of the society amounted to 55,595*l.* 4*s.* 1*d.*; making a total of 64,372*l.* 16*s.* 5*d.*; being an increase beyond the income of last year of 11,507*l.* 13*s.* 6*d.* The expenditure of the year had been 63,160*l.* 9*s.*; being an increase beyond the expenditure of the previous year to the amount of 2,533*l.* 0*s.* 7*d.*

James Montgomery, Esq., of Sheffield, in moving the first resolution, said, If there is a resolution to be submitted to this meeting which is sure of being at once accepted, it must be that which has been put into my hands.

"That the report, of which an abstract has been read, be received and printed; and that, in the review of the proceedings of the past year, this meeting records its grateful sense of the indications of the Divine favour, vouchsafed in the augmented resources, the great increase of labourers, the gracious revivals at some of the Mission stations, more especially in the South Sea Islands, and the additional number of converts to the faith of Christ."

If we read the history of the world, from the creation to the end of the last century, we shall not find a period in which there has been such an universal shaking of all nations as there has been within the last fifty years. The report shows us, that in many of those countries where for ages there had been no change, or if any, for the worse, favourable changes have at length taken place. In the West Indies, by the power and spirit of Christianity alone, was slavery destroyed at last. When it was declared by the planters themselves, and those who knew best, perhaps, that slavery and Christianity could not exist together, it was certain that slavery must go, because Christianity could *not* go. Slavery *is* abolished—a new order of things has taken place; there are 800,000 negroes in the West Indies in a different state of society from those who went before them; and, whatever may be their sufferings under the imperfect mode of government adopted, still there are such facilities for the preaching of the Gospel as never were obtained since slavery first cursed those islands. If we pass into the Pacific ocean, scattered

over with almost as many islands as it reflects stars in the firmament on a fine night, there we see islands which long remained stationary. Habits the most gross, manners the most barbarous, superstition the most cruel, have reigned there; and they appeared to be for ever sealed up even from the mercies of God, so little did we understand his councils. But his eyes were ever upon these islands, and he will justify himself at the last day before men and angels for that part, as well as for every other part, of his mysterious providence. But in his own time, in his own way, by his own agents, he sent the Gospel of Peace to them; and it has been received as, since the days of the Apostles, it has never been received. China has been alluded to. Around that immense empire that assumes to be the celestial empire—the heaven of earth—around its maritime coast, as well as its northern frontier, where a wall of brick and mortar is raised, the prince of the power of the air has raised a wall of darkness, reaching, as he fondly imagines, to heaven, and excluding for ever the light of the Gospel. But we have seen, within the few past years, evidence that this wall is not impregnable, and the time shall come when, at the sound of a voice, perhaps as loud as those of the trumpets by which the walls of Jericho were prostrated, shall the wall of darkness fall; the light of heaven shall enter, and that empire be indeed transferred into a celestial region by the glory of God and of his Christ. In India, within the last forty years, there are evidences that the chains of caste, as well as Satan's 300,000 representatives under the name of idols, will be done away there, as well as in other parts of the world. As to South Africa, Dr. Philip and others are here, who will bring you, as they always do, good tidings from that far land. They will tell you, that as there is no country on the face of the earth where sin has more abounded, so there is none more prepared to be changed from the wilderness to the garden of the Lord.

The Rev. C. Mead, of Travancore, in seconding the resolution, said:—I have been principally engaged in the district of Travancore; and of course it will be to that part of the East Indies to which I shall particularly refer. When I arrived there, about twenty years ago, I was much struck by the numerous temples, the multitude of idols, and the dense population of that country. The Brahmins—the rich, the mighty, and the noble—frowned upon our objects. The Brahmins, particularly, predicted that our Mission would be a total failure, because it was a country which had been specially given up by the gods to them: they said, "You tread now upon holy ground,"—but we found it was not very holy—that the Brahmins were the most polluted and unjust people on the face of the earth. They said, "We have got Vishnu—and his representative, Krishnu—who is worshipped in a splendid temple: he is our guardian deity; he never slumbers." But that was a mistake, for every evening they put their god to sleep. They told us, however, that he would awake again in the morning, and protect their lives, castes, and customs. I mention this circumstance on account of another fact connected with the idol Krishnu, who is an incarnation of vice. The Brahmins said, that about a thousand years ago he was not known; that they found him in the jungles, in the woods of the country; and that they had discovered, by some means, that he had taken up his abode in the hollow of a tree. They took the tree, and they said, as it was a holy tree it would not rot; they carved it, and set it up in a large temple, which occupied no less space of ground than this Hall. It is surrounded by numerous Brahmins, richly endowed, and ceremonies are daily performed before it, as their favourite god. But a particular circumstance lately came to light, which I think ought to humble the Brahmins, and at the same time encourage us. There was a hole in the tree in which Krishnu was said to have taken up his abode, which the Brahmins ought to have filled up, but they left it unclosed. It was discovered that those mischievous little creatures called "mice," had burrowed and taken up their abode with Krishnu; and you may suppose that they would not be unemployed in the neighbourhood of a great deal of butter, milk, and honey, and other things offered to this idol; and they have accordingly been committing great depredations in the interior of the god, so that it is almost destroyed. But the Brahmins are never at a loss for an expedient; and when they found the mice-holes about the surface, they said, "Something must be done; this is a sacred idol." They took small plates of gold, and nailed them over, so that the people who came to make their offerings should not see that any injury had been inflicted on their favourite god. Gold, in the estimation of the Brahmins, is a sure remedy for all the evils of this life, and that which is to come. At some periods, there are not less than 30,000 Brahmins assembled, all of whom are supported at the public expense for several days; and when they go home, they are not sent empty-handed, clothes and pieces of money being given them. But in this land of idols the Gospel has triumphed to an extent the hope of which we had never dared to cherish. The report has briefly told you of some of the great

things which God is doing in Travancore; and, if time permitted, I could mention several interesting facts connected with our Mission. A few days only before I left Travancore, the people requested me to attend a Missionary meeting, and I did so with greater alacrity than I came to behold this noble assembly to-day. We have, however, nothing but good news to declare to you. Our labours have been particularly successful among one race of the Hindu nation—the people called *chouars*, who are occupied in cultivating rice fields, and other agricultural pursuits. The poorer part are occupied in collecting the palmyra tree. This tree yields a juice which is an article of food, and is also used as cement, by which the houses and pillars are adorned; and, when we first went among them, its leaf was the only thing which we had to write upon. We still use it in the native schools, paper being a scarce article in our part of the world. But, owing to the liberality of the Tract Society in furnishing us with paper, and our own Directors sending us out a press, we have been enabled to print a number of tracts in the native language. There are many persons so prejudiced against a book, especially if they have been with the Brahmins, that they will not receive one, and therefore we write the truths of the Gospel on the leaf of the palmyra tree, which they take home without hesitation; but there are many who will not be satisfied without a book. The last day or two that I spent in Travancore, we were enabled, by the assistance of the Madras Auxiliary Society, to present a copy of the New Testament to every native Christian on the station, who was able to read. Thus we are assisted by the three great societies at this time meeting in the metropolis. Preaching the Gospel to the heathen from morning to evening is our delightful work. It is a great mercy that God has enabled me and another of my brethren, for nearly twenty years, to have laboured almost without any illness or inconvenience from the climate or any other cause. I hope that this will encourage some who think that India is rather an unhealthy country, and who are afraid to venture lest they should fall a sacrifice to the liver complaint, or the cholera morbus, or some other disease. These have frequently raged around us, but God has been pleased to preserve us; and we are now able to appear before you to record his mercies, and call upon you to think more and more of his goodness. My brethren are now zealously labouring in this great cause. During the past year only we received, in one station, fifteen applications for new schools, and several new congregations were formed. Thus the circle is widening. Every year, for the last ten years, there has been more encouragement than during the preceding year. We have, at present, connected with the two stations at Neyoor, and Nagercoil, about eighty villages, where we have places of worship, some of them convenient ones, and some of them of a very rude description; but they are places where we can meet the people, and where they love to assemble to hear the word of God read and expounded to them. We have, also, in each of these villages a school; for we have endeavoured to pay the greatest possible attention to the education of youth. When I left, we had no less than 6000 boys and young men under instruction. But it is highly important to raise the native female character; and this, within the last few years, we have been enabled to accomplish. We have now 200 girls under the constant instruction and superintendence of Missionary females. I hold in my hand the writing of a little girl, named Elizabeth Fletcher, who is supported by the church at Stepney. It is the second Epistle of St. John, and it is written on a palmyra-leaf, with an iron pen. It is a novel sight in India, to witness females reading and writing, but their parents are now anxious for their instruction. The press has been in active operation in Travancore, but we find that it does not work sufficiently fast for us. Throughout the whole of that district, there is a spirit of movement: even the Brahmins are becoming our assistants in the work, and the king himself is also patronising education. The present rajah and his brother are respectable English scholars. The young rajah has been studying medicine, with a view of convincing the stupid Brahmins that medicine is more efficient in the cure of disease than offerings presented to dumb idols. It will be most gratifying to you to know the attention paid by the people when they hear the word of God; you would hardly imagine that there could be so much order and propriety. It is true, that they are not a very enthusiastic people, but, generally speaking, they are steady, industrious, and sober, and when they enter their places of worship they are all attention. You may form some idea of what our chapels are, when I tell you that they can be erected for 10*l.*—that is, exclusive of labour, and the gift of timber and other materials, which are not of much value. Money is a very scarce article there. We pay a native teacher, and a little boy who goes out with him to assist him in reading the Scriptures, only threepence a-day together; so that we are able to do a great deal of good with small means. Allow me to mention one pleasing circumstance which occurred just before I left India. The people wished me to attend a meeting for the pur-

pose of destroying a large temple, containing two images. On my arrival, I found them all assembled and very much interested. They said, "The evil spirits, which these images represent, have been long troubling the neighbourhood, and several of us have for some time given up our idolatry. Now we wish these relics to be entirely removed, but no one has courage to do it." We told them the rights of property must be respected, whether it belonged to Hindus or Christians—but that if they could show to us that it was their property, we would have it removed. They brought us the signatures of eighteen persons, saying they would freely give up the temple to us, to do what we pleased with it. One image, of fearful form and figure, was soon disposed of, and we then retired for prayer, being joined by three hundred men and women. These were the last idols destroyed previous to my leaving for this country. The other image was a wooden idol—the people wished to burn it, but, as it was rather portable, I proposed to bring it home, telling them, that when you saw that they were casting away their idols, it would be some proof to you of their desire to become true Christians.

Captain Fitzroy, R. N.—I should be exceedingly reluctant to attempt to address such an assembly of my countrymen as I am now astonished to find in this noble building, but I feel that the cause, to promote which you are come here, demands the honest testimony of any man who has been in those countries of which you have lately heard, and who has seen the effects which have been there produced. A few months only have elapsed since I returned to my native land, from regions which are every day becoming more and more interesting, and where the influence of Christianity is hourly, we may say, changing the very spirit of the inhabitants. In the islands of the South Seas which I visited, beginning, in the first place, with the Society Islands, as lying nearer, all those who were with me were astonished, as I was, to find such orderly, civil, cheerful, and happy societies as we there found. I, for one, and many of those who were with me, had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed. But I can bear the most solemn testimony that such is not the case. Never in my life have I seen a happier or more cheerful people than in the island of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only native Missionaries have been sent, what was the state of those islands? They invariably told me, that similar results have been produced. Into almost every island of the South Seas ships may now go, and their crews land, without fear of being immediately massacred by the natives. But this is invariably the case where the Missionaries have succeeded in establishing themselves. Yet I am sorry to say, that many seamen, who have come home from those islands, have been guilty of the basest ingratitude, in depreciating the labours of those very Missionaries to whom, probably, they owed their lives. To the exertions of the London Missionary Society, I, for one, can bear the most ample testimony, for I have seen the effects myself. From those islands I went to New Zealand, where I hope I may be allowed to say, that the Church Missionary Society is prospering in the most delightful manner. Many persons have said, that the natives only conformed outwardly to the doctrines of the Missionaries among them, and only because the eyes of the Missionaries were upon them, but that when they were no longer under their observation they acted in a very different manner. I have been with the natives at the tops of the mountains, when no eye was upon them, except that of a stranger, whom they might never see again, and the conduct of the natives of Otaheite was just as correct; they were as sincere in their morning and evening prayers, and the manner in which they spoke of the exertions of the Missionaries among the neighbouring islands, as in the low country, near the sea, where the Missionaries resided. May I say a word about the Cape of Good Hope? Unfortunately, I was there for too short a time to enable me to say much; but from what I then heard, I feel satisfied that when all the truth is ascertained of the various reports which have been circulated about that country, there will be found strong reasons to bear out the Missionaries, who have exerted themselves there, against the strong party that has been raised against them. If the opinions of such a man as Sir J. Herschel,—living in the calmest retirement, untied to any party, unconnected with any set of men,—if the opinions of a man of his ability and his character, are worth any thing, I have it in writing from him, to the effect, that the Missionaries are doing the greatest good to their fellow-creatures, and deserve the full support of his Majesty's government. After a few remarks on the state of South America, Captain Fitzroy concluded, and the resolution was then put and agreed to.

The Rev. E. Crisp, Missionary from India, moved,—

"That whilst this meeting rejoices in the extending desires after Divine truth now prevailing in India, it laments the continuance of the fearful

evils resulting from the connexion between the Government and the idolatries of that country, is thankful that the subject has again recently shared the further attention of the Honourable East India Company, and would cherish the hope that effectual measures will be taken for maintaining the honour of the Christian name in the sight of the heathen, and for removing the obstructions which have been occasioned to the cordial reception of the Gospel."

It would have been much more congenial with the feelings of my heart to have been permitted to dwell upon the wants and claims of India, upon the pleasing prospects of extended usefulness, and upon the measure in which God has already borne testimony to the labours of his servants. But in this case I feel there is a necessity laid upon me; and, I hope in no other spirit than the spirit of the Gospel, and with no other desire but that God may be glorified, and every obstacle to the progress of Divine truth be removed,—I would direct the attention of this assembly to the particular point referred to in the motion I now hold in my hand. The public mind must be informed; the public conscience must be aroused; for it is not till the general state of the subject is fully known (that those who have it in their power here may touch that spring which may move the great machinery) that any thing decisive and effectual will really be accomplished. But it may be said, "What is the precise nature of the connexion between the British government and idolatry in India?" That is a point on which, if I fully enter, much must be advanced which at once will appear to be most humiliating. The repairs of the temples, the maintaining of the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out as parts of the system demanding consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No; it descends to the official direction of the minutest details. And you are aware, for you have often heard, that there are persons connected with the temples, dancing women, who are called the wives of the gods; but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there, to which is appended a number of official documents, shows that it is not merely a general superintendence, but that there is in it all that is revolting, and contrary to the Gospel of Christ. If one woman is to be removed because she is too old, and another is to be appointed in her stead because she is younger; this, and a number of other things, of a similar description, must all pass under the seal and signature of the British functionary. The pilgrim-tax is that to which attention has often been directed; and many persons, perhaps, imagine, that because the government of this country have given positive directions for its being abandoned, therefore it is given up. But such is not the case. A respected brother in the work told me, that on one occasion, as he was approaching the town where he is stationed, he heard the loud sound of native music, and other sounds indicating that something peculiar was taking place. As he advanced towards the public office, there was a long train of carts coming from the country, defended by British sepoys and government peons, and attended with native music, and every thing which could wear an air of triumph and joy. And what was it which this train of carts was conveying? The idolatrous offerings from the Tripetty pagoda to the public treasury. What must the natives think when they see such things as these? When they see, not merely the money received into the public treasury, but received with so many marks of distinction, and a strong disposition to encourage it, rather than otherwise? Again, returning to the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. Appended to this same memorial is a request that a person might be appointed as a rice-boiler to the idol; and, strange and monstrous as it may seem, the order must actually be issued that a person may be employed to boil rice for a senseless idol: and this is one of those orders which must proceed under official seal and signature! In another pagoda, a musician is wanted, (what is called a piper,) he must come to play before the idol; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, soliciting new ones; and these were issued, and paid for from the public treasury. When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the defences of idolatry are maintained, it is a spectacle which the Christian Missionary never can look upon but with deep regret. But if we know that these walls are built by British power—and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees, by British authority, only a few years ago—how much deeper is our feeling of humiliation, and how much greater

must be the regret? One instance occurred in Tinnevelly, in which the repair of a pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the Brahmins said, that, in order to the idol being restored to the spot which it previously occupied, Brahmins must be fed, and various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. But one of the most painful circumstances connected with this system is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent to the "Presence," as it is called, that is, to the chief magistrate, stating, that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboos, and cocoa-nut trees, and other things required for the car, may by compulsion be supplied; and these are brought in by compulsion from the surrounding districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British government; and he it is who directs the workmen what to do. The whole concern is regarded by the natives—and, in good faith, it really is—a government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You may imagine, and many do suppose, that such is the zeal of the Hindus for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. These cars have all been drawn by persons driven in by a peon armed with a whip. I testify to what I have seen. I have seen them by hundreds pass the gate of my residence. And what for? That they might be compelled to draw the idol-car. And after they have laid hold of the cables, who have been the persons to urge them onward? The government peons, with long canes, which they apply to those who seem dilatory. It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the Conjeveram feast, the compulsory attendance of the natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, and night after night, till the car was brought to the particular part of a quadrangle from which it started. But one point further must be mentioned, and it is this: Not only has the idolatry of the people been regulated and superintended by those in authority, but on a great many occasions, offerings are presented to the idol in the name and on the behalf of the British government. Whatever may be the views taken of the prejudices of the people, this is surely a species of sanction which no Christian principle can possibly justify. Let it not be said, that this is a petty, unworthy faction. No; here are, besides a large body of Missionaries, the names of judges, of a large number of gentlemen employed in the collection of the revenue, a number of the Company's own chaplains, and the bishop of Madras at their head. Let it not be said that these statements are brought forward from factious or unworthy motives. Here are the facts; and all I can wish is, that this pamphlet were printed and circulated through the length and breadth of the land. Let there be a full and candid inquiry. Let the truth come out. I will only advert, in conclusion, to the effects of this system; and the first I will notice is, the most unhappy influence which it has on the minds of our young countrymen in making them infidels; I mean those who are engaged in the administration of all these concerns, and in superintending them. Young men come out to India whose religious principles are very unsettled; they go into provinces where they are not only surrounded by idolatry, but are called to take a part in superintending the service. What must be the effect upon their minds? We see it. They soon begin to think that all religions are alike; and that none is best of all; and the consequence is, that they become alienated in their minds from that measure of Christianity which they had before received. I am not alone in the apprehension that this has done a great deal in demoralising those who hold these stations in British India. The longer the system continues, the more clearly will it be seen that this is its tendency. Another effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprice of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot, to see that nothing is wanting in the honours done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard, by those who have the power

to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the Gospel, they are counteracted by this system. Another effect is, the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendour with which it is connected is derived from this source. There are many other respects in which this system operates injuriously on the minds of the natives, but I only notice one more—the manner in which they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to it to draw it? Do you not do it yourselves? (identifying us with the British power generally.) If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?" I am not framing an argument, I am merely reciting words which have often been cast in our teeth. And what are we to say to the people? We may say that it is only done to keep them in peace; only because they are so apt to be jealous of their superstitions; but this will not do. We may endeavour to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in what is morally wrong. When they see the British thus proceed, this is the construction they unavoidably put upon it. And now what is to be done? There is a movement in the public mind in India and in England; but there must be a greater movement. Information must be more generally diffused on the subject; we must carry the subject before those who have the power to redress the grievance; let us even go to the foot of the throne, if it be necessary. But let us do all in the spirit of the Gospel. I would only say, Let the evil be viewed in proportion to its greatness; and, being thus viewed, let no proper means be unemployed until this stumbling-block is effectually taken out of the way. But while we say this, we would caution you against imagining for a moment that the mere withdrawal of the superintendence of idolatry would produce at once the conversion of the people of India. It is an obstacle, and obstacles must be removed. Let us only go forward in a spirit of humble dependence on Him, whose we are, and whom we serve; looking up to Him, that every valley may be exalted, and every rough place made smooth, till the glory of the Lord shall be revealed, and all flesh shall see it together.

Charles Lushington, Esq., M. P., said, I have the honour to express my entire concurrence in the resolution which I am called upon to second. At the same time, I feel embarrassed in consequence of the details communicated by the reverend gentleman. I candidly confess that I was not prepared to hear such a painful statement of the abuses in India. This subject is one of such extreme importance, and requires such immediate attention and investigation, that I think I should be doing injustice to it—injustice to those concerned, and injustice to myself—did I anticipate it by entering at present into any particulars. Indeed, I confess that I have been leaning to the feelings in which I am always inclined to indulge when I behold the immense concourse of persons assembled on these occasions. My mind is absorbed and generalised by the universal subject of Missions. Indeed there are few things more delightful to the reflecting mind than to witness and contemplate the vivid interest excited by the recurrence of the various religious and philanthropic festivals and anniversaries which dignify this season of the year; to trace to its origin the means of gratification which they afford;—to fix it upon that blessed inspiration which permits and requires us to disseminate that common faith by which our enjoyments are purified and exalted. I had, in reviewing this subject, so far as my opportunities and leisure would allow me, intended to take a brief sketch of the success of Missions in various parts of the world; but I feel cast down by the thrilling personal narratives which we have heard. At the same time, let me indulge my feeling so far as to take a cursory view. After alluding to Missions in various parts of the world, Mr. Lushington continued,—But I must say, that if I had any preference to the locality of Missions it would be to those of the South Sea Islands. My reason is this—because I consider that success has there been most complete. My opinions are derived, to a great extent, from the evidence given by my reverend friend Mr. Williams, before the Parliamentary Committee; and I may observe, that one important truth which has been elicited, not only from the evidence of Mr. Williams, but the Secretaries of all the Missionary Societies, is this, that, in attempting to convert heathen nations, Christianity must precede civilisation. There can be no greater test of this than the labours of the Missionaries in the South Sea Islands. For fifteen years they laboured in vain to make any thing like converts. At last they discovered their error; they poured at once the full light of the Gospel upon the souls of the natives, and the result has been that whole islands have become Christianised. I am happy to observe, with reference to the conversions effected by these Missions, that not a single

individual who has been converted to Christianity has relapsed into idolatry. This is a wonderful truth. I would allude to one other circumstance, which I suppose must be familiar to most of the audience—the noble spirit which the Missionaries have excited in the natives of these islands on behalf of the Parent Society. They did not know, in one of the islands, the use of money. The Missionaries taught it to them; told them of the anxiety of this Society for the dissemination of the blessings of Christianity among them, and how they should contribute, with all their power, to promote its exertions, by converting superfluous property into money. One of the first consequences was a subscription of above 100*l.* to be added to the funds of the Society, and no less than 700*l.* have been collected for the same glorious object. Surely these results are most promising, and justify us in anticipating more complete success than even that to which I have adverted.

The Rev. E. Kirk, from America, in supporting the resolution, entered into a luminous exposition of the views with which the American Churches first engaged in this, the greatest, the noblest work which God assigns to man, that of evangelising the world by Christian Missions. He then said—Our hope for the salvation of the world is not in republican or monarchical governments, but in Christianity—in the great central doctrines which all Christians love—doctrines which not merely steal their way into the intellect, but which enter the heart, and mould and purify it. Our hope is in the Son of God—he who hung on Calvary's tree—or, to go back in the history a few hours further, he who lay prostrate in Gethsemane's garden, when blood was pressed in drops from his skin, and when his oppressed soul cried out, "My soul is exceeding sorrowful, even unto death,"—when he bowed that head on the tree, he loved us—oh! he loved us when he rose to glory! He loves us still; and while myriads of the redeemed are bending before him, he loves us still! The Son of God loves the fallen mind. That is our hope—that is our confidence. Oh! there are purposes of love (I speak it with reverence) in that heart yet undeveloped! There are promises left upon record to cheer our spirits. There is one that shall yet be claimed by the Church of God, when the spirit of prayer is poured upon her in a degree never yet seen since the eight days' prayer-meeting of Jerusalem—the promise that the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession. There are promises like these which make us believe, despite of all the prognostications of infidelity, that mind is yet to be raised upon this very theatre; where Satan has triumphed, the Son of God is coming forth to make it the theatre of his triumphs; and if the first Adam brought death and woe, the second will make here the monuments of his grace to his eternal glory. I will not dwell longer upon topics so obvious to those who have thought and felt upon the subject. I have spoken of the purposes, the provisions, the promises of grace. Turn, for a moment, to what Providence is doing. Is it not wonderful and amazing how this immortal mind, a few years ago sunk, all over the world almost, in total darkness, is beginning to wake up? Let me allude to a trifling circumstance which was mentioned this morning—for it is true that, to use a homely phrase, a "straw will show you the direction of the current"—when the heathen said, concerning a god that had been stolen, "If he is a God, he will find his way back"—that little sentence includes in it a logic that will overthrow the idolatry of the world. Let them begin to reason—we love reason—reason has led us to the Bible, and then withdrawn, as if she had said, "Here I stop, I conduct you no farther." We want such logic to go round the world. Good old Elijah plied this very argument with the priests of Baal. He said, "Perhaps he is asleep; lift up your voices loud; or perhaps he is engaged in some other way;" and they began to feel it—for even the heathen have all the elements of the human mind in them—and when they see a mouse eating up their gods, and their Brahmins patching them with gold, they will begin to throw them to the moles and to the bats. I would wish to go more into detail about what God has been doing for degraded minds in our country. We have a Society called the Board of Missions. The providence of God led me to be connected with that society, and I began my ministry by travelling eighteen months to plead the cause of Missions. I would not give those eighteen months for all the discipline I ever received elsewhere for the formation of a practical ministerial character. I bless God that he ever led me to study, to plead, to love the cause of Missions. When I used to go from village to village, and from city to city, in my own country, my heart was continually expanding all over the world; and while I felt this glowing, expansive feeling for the human brotherhood, I was happy, I was elevated; and then, if ever, I think I may say, I was purified, and brought somewhat nearer to the spirit of Jesus. I would speak of the Board of Missions in this light alone. We have found that the society has gained a hold, not only on the confidence of American Christians, but upon that of the heathen. This is a wonderful and important fact—

and I find testimony borne to-day by honourable, disinterested individuals, totally unconnected with your Society, to the beneficial effects of its operations. I am confident that, like the American Board of Missions, the London Missionary Society has a hold upon the world, and upon the heathen—they will gladly receive every Missionary you send them. How different is this from the treatment experienced by the Apostle Paul, when he went into the cities of the ancient world! I cannot help, in the course of my remarks, introducing a circumstance more directly before us. I understand that the doors of the Hall were opened at seven o'clock, and the people immediately began to pour in, so that some have now been sitting here for six hours. What does that mean? It means that Jesus is going to triumph; that he is turning the eyes and the hearts of his people towards the evangelisation of the world. I venture to say that you could get up some topic of local interest relative to the Government or to the political institutions of the country which would fill the Hall to overflowing, but it would only be as a meteor light which should blaze, and flash, and perish. You could not keep up such an interest from year to year, steady, calm, growing. The Missionary cause, however, shall grow and grow, till Exeter Hall, no, nor even London itself, would hold the people anxious to come to hear of the triumphs of the King of Glory.

There is another indication in our infant country which cheers the Christian heart with respect to the cause of Missionaries. We have many theological seminaries, and there is a growing Missionary spirit among the young men who go there. In all these societies there are inquiries on the subject of Missions. The Missionary map is unfolded; they meet for prayer; and the question is proposed to every one about to enter, "Will you preach the Gospel on Christian or on heathen ground?" God is raising up there—I am not an American but a man when I say it—a noble band of men. His grace is training some most promising young men for this great work. Some of the best men we have got have gone forth—men who could have commanded the first stations. I, perhaps, ought not to have mentioned this point; but individuals have gone forth to live on 150*l.* a-year, who, by engaging in home labour, could have procured five times the amount. These are glorious indications in the providence of God, as to what he intends to do. I would mention one other circumstance. We have mothers there, who do not merely bring their pence, but their Samuels, and lay them on the altar. One single incident may stand at the head of rather a long chapter—I hope it will be yet longer. A father and mother attended a Missionary meeting, where they were led, by the course of discussion, to ask what they could give to the cause of Missions, they were so poor? After prayer upon the subject, and considerable discussion, the father turned, with an anxious look, as if to read first whether he would meet with a cordial response from the partner of his bosom, and, reading her countenance, with mingled emotions, he said, "I have thought that we can give our son." "But" said she, "we are both becoming old, and we are very poor: who shall smooth our declining path—who shall support us in this cold and uncharitable world, if our son is taken from us?" He replied, "I have made up my mind to this, to put my son upon the altar; to give him to Jesus, who gave up all for me; and then, if it be necessary, we too will lie down and die." Oh! that is from above! Jesus is inspiring with his own feelings the breasts of his creatures.

I would for a moment allude to the means of accomplishing this work. There are not yet enough of Missionaries sent out to begin to accomplish that which we hope will be the means of ultimately effecting the conversion of the world—the raising up of native preachers. But, first, we must have Christian preachers. Who is to send them? Perhaps there are mothers in this assembly who have not yet made the sacrifice—mothers in Israel who have come only to enjoy the luxury of having their feelings excited at a Missionary meeting. Ah! perhaps the heart-strings are yet to be torn asunder. Perhaps the son of your love—the son of promise—is to be given to the cause. You are to send your sons and your daughters. Without this it is all in vain to talk about Missionary spirit and Missionary exertion. Here are trials. I will not talk of the trial of giving money, because it is not a trial—and yet it is to be done. We must freight ships, build schoolhouses, and erect places of worship. We must afford facilities to the heathen to receive the light; we must pour in, without limit, Bibles, tracts, and Christian literature, and it must be done by the Church. If we wish to subjugate the world to Christianity the churches must prove it practically by giving of their money. I will now draw these observations to a close by remarking that God is not only permitting us to reach heaven, but he is providing for greater blessedness in heaven. One passage of holy Scripture will explain my idea. The Saviour said to his disciples, "Other men laboured, and ye are entered into their labours." It is not enough to have one man the instrument of converting the soul, but sowers and reapers must all rejoice together. God is

providing such an abundant field, and showing us so many ways of entering it, that there is not a person in the community, whether rich or poor, who cannot find enough to do in this glorious work. The apostle says—"Let us not be weary in well doing, for in due season we shall reap, if we faint not." Reaping in heaven! Oh! what must be the joy of reaping in heaven! What must be the blaze of noontide light which pours into the soul, when it sees a redeemed spirit come up, and, under God, acknowledging itself a debtor to that individual for its salvation! Such is the glory of being a member of the Missionary Society—such is the glory of praying, labouring, living, and dying, for the Missionary cause.

The CHAIRMAN, in submitting the resolution to the meeting, said, that having reached the age of seventy-two, he was not, of course, so capable of sustaining the fatigue and the excitements of these meetings as he was thirty or forty years ago. He trusted therefore that the meeting would excuse him for retiring. He had, however, left a commission with his deputy.

The Chairman then retired amidst the plaudits of the assembly, and his place was occupied T. M. Coombs, Esq.

The resolution having been put and agreed to, the collection was made; and the Rev. J. Arundel read a list of subscriptions, which was followed by loud expressions of satisfaction.

The CHAIRMAN said that T. Wilson, Esq., had left with him a cheque for fifty pounds.

E. BAINES, Esq., M. P., said:—There has been a point brought under notice today, which has very strongly impressed my mind, and I hope the mind of the meeting. The subject to which I allude is that connected with India. We have learned that the government of England are participating in the idolatry of India. I shall feel it to be my duty, if no other person of greater influence should undertake the task, to bring the details which have this day been communicated to us, under the consideration of Parliament. It is scarcely to be conceived that a Christian government should be engaged in a practice so anti-Christian. I am fully persuaded, that when the religious community of England shall have had these facts sufficiently made known to them, they will make a vigorous and determined effort to put an end to the system. I now turn to a more gratifying subject—the state of Christian Missions in Africa, where our rev. friend, Dr. Philip, has covered himself, I will not say with glory, for that is mortal, but glory which I hope will be as immortal as his own being. He will return, together with that excellent and amiable native whose character would do honour to a Christian in a Christian country, anxious to communicate that spirit which pervades this meeting, and which, I hope will, in due time, cover every nation of the earth as the waters cover the mighty deep. It is for the diffusion of that spirit, and that it may have free course and be glorified, that we are this day associated. I was delighted by the observation of Mr. Montgomery, that among the heathen there was a stationary state of being. We are told that the instinct of the brute creation never improves; and in persons who have not had the advantage of civilisation there is something of the same kind—but when you communicate to them Christianity, improvement is spread far and wide, and there seems no limit to it but in the regions of eternal bliss. There is one topic adverted to in the resolution, attended with a mixture of regret, but from which we may anticipate ultimate good. I allude particularly to the state of Madagascar. A message was sent there by the Queen of England which was worthy of a Queen, and I trust that the sentiment it contained will inspire every female in this great assembly. However reluctant we may be to pay, as was said by an honourable gentleman, vapid compliments, the truth is, that except you have the women of England on your side you will never have the world Christianised. We call for their assistance, knowing that if it be given in the spirit in which they generally impart it, it will not fail to answer the purpose for which it is intended. Madagascar is in a deplorable state of darkness, but at no distant day, and perhaps through this very means, the light will burst forth with an effulgence which no human mind can comprehend, and no human heart can adequately feel. I rise to move—

"That this meeting contemplates with much satisfaction, the tranquillity which has been restored to the Society's Missions in South Africa, and the promising aspect of affairs among those interesting tribes; and expresses the hope that the highly gratifying visit of our brethren from Africa will be most beneficial to the great cause of Missions, both in this country and in their own land. The Society further desires to express its continued sympathy on behalf of the island of Madagascar."

I feel, and so do many others, that there is very little which we can do in the way of altering the condition of society in this country in Parliament. But it is of importance beyond estimation that the men who are sent there should have the light of the spirit of the Gospel, that they may be able to enkindle that spirit which Dr. Philip has told us he wishes to produce. It is of the utmost importance that Government should be convinced that the proper mode of treating the Aborigines of any country is to enlighten and not to exterminate them. If there be any thing more than another

which would induce me to retain my seat in Parliament, to spend nights and days in what I may call the service of my country, it would be the consideration of obtaining some degree of justice for the Aborigines; the power of spreading the light of the Gospel where it has not hitherto extended; and the hope of infusing into the minds of the British parliament a spirit which will induce them to co-operate in this great labour.

The Rev. J. J. FREEMAN, (late of Madagascar,) in rising to second the resolution, said—Respecting South Africa, to which this Resolution refers, it is not needful for *me* to trespass long on the attention of this meeting. To tell of its sufferings, and struggles, its gradual elevation and present comparative tranquillity, I would rather point to the invaluable efforts of the pen of the talented Editor * of its principal Journal, to whose unwearied and enlightened exertions in the cause of humanity, justice, and religion, South Africa owes a mighty debt,—and England, as she calls her colonies her own, owes a debt,—and *this Society*, I must be allowed to add, owes a debt, which I will not attempt to calculate, but the fact of which my conscience forbids me to conceal. He would now advert, for a short time, to the large and important island of Madagascar. It was a sphere of Missionary labour, in its present aspect especially, well worthy of the affectionate sympathy and prayers of that Christian assembly. Previously to his doing so, he would wish to make a few remarks respecting a place at which they must touch if they went to Madagascar—he meant the island of Mauritius. The moral condition of that island bore no comparison whatever with the bounty and fertility of its natural scenery; while the latter was splendid, picturesque, and magnificent, the former was dark and degrading. Little had yet been effected for any portion of its inhabitants—least of all for its 80,000 negro slaves. One circumstance, which greatly impeded the progress of Missions in that island, was, that the yoke of slavery was as yet but partially broken, and its curse not yet abolished—though the name was changed, the reality still existed. But the intolerance which prevailed in that island was a yoke far more galling than *that* to destroy which, in the West Indies, this country so nobly paid her 20,000,000*l.*, and which was now borne by no less than 80,000 slaves in the Mauritius. That yoke of intolerance was one which pressed on the immortal minds of the population. He would state one fact:—A Missionary, lately arrived from Madagascar, had expressed a wish, in his passage home, to touch at the Mauritius, and address his fellow-labourers there concerning the "great things of God;" but he was refused permission by the local authorities. Nay, still more, a Missionary who had touched there, feeling his bowels yearn towards the population of that island, offered to teach them in their own vernacular language, but was forbidden to do so. But he had come over to England to ask the sanction of the Government; and from all that he had heard or experienced, especially within the last three or four months, he felt compelled to acknowledge that men endued with Christian light and the love of the Gospel did occupy high places in this country—and he hoped that the pen which had dictated those memorable dispatches respecting South Africa, which had greatly tended to produce that tranquillity to which this resolution referred, would send out dispatches to meet the cases he had mentioned—to secure religious and civil liberty in the Mauritius, and enable Missionaries to labour among the 80,000 slaves of that interesting island. Mr. Freeman then called the attention of the meeting to the lamentable change which had taken place in the island of Madagascar; and after stating the method adopted by the Queen for the extirpation of Christianity, he observed that the sufferings of that land at the present moment were calculated to awaken the deepest sympathy. Infanticide was again practised, the cruel ordeals on the suspicion of witchcraft were again instituted, and male prisoners were put to death in cold blood. Ten thousand men not long since were murdered in one afternoon, although they had submitted to the Queen, and taken the oath of allegiance—their wives and children were dragged into hopeless domestic slavery; but many of them perished on the road as they were being conducted to markets to be disposed of as cattle. Fifty venerable chieftains, fathers and husbands, were crucified outside one village, and left to perish. Their wives refused to submit to slavery, and were speared on the spot. (It is impossible to describe the sensation produced in the meeting by this narrative.) He trusted those facts would call forth the sympathies and prayers of British Christians on behalf of Madagascar. At present he saw no indication of a change; but when he knew that the little vine which had been planted was watered by Christian tears, and that, though smitten, it had not been destroyed, he felt assured that it would again revive, flourish, and bring forth fruit. He saw in the desire for wealth and commerce excited among that people, and in the visit of an Embassy to this country, and now on its return to Madagascar, promise of future happiness

* Mr. Fairbairn, Editor of the South African Commercial Advertiser.

to that island. In conclusion, he observed, that from what he had seen of the field of Missions, and the desirableness of that species of labour, there was not a single station in the United Kingdom which he would accept in preference to the open fields of Missionary exertion. He rejoiced to see wealth pouring into the Society; but in addition to that, he wished to see agents coming forward, pious, zealous, devoted men, whose hearts glowed with love to the Saviour. Events not under his control had brought him home and kept him here; but he was in the hands of the Directors, and if they should think—taking into account his age, health, and family, and the church over which he was now presiding—should think it his duty again to embark, he should feel that it was an intimation of the will of Providence.

The Rev. Dr. PHILIP, supported the resolution, and introduced to the meeting the Caffre Chief.

JAN TZATZOE then addressed the meeting in the Dutch language, the Rev. Mr. Read acting as interpreter. He said—I am very much pleased to be here at this Missionary meeting. I heard much of these great meetings while in Africa; and I wished to have been present at the last Missionary meeting, but could not reach England time enough. It is to me great joy indeed to see so many persons together promoting the cause of God. In Africa, they have no friends but the Missionaries, and you here in England. When the Missionaries came to us, the sword was destroying us; but the Missionaries came and put an end to the sword, and stopped the torrent of blood that was then running. If it had not been for the Missionaries there would not now be a Caffre nation; we should have been extinct; the Missionaries saved us. I take this opportunity of thanking the present Government of England, and thanking you who support that Government, which has given us our rights and returned our country. I shall have very great news to tell my people when I arrive in Africa. I shall be able to tell them that I received the greatest favour, from the King on the throne to almost the meanest subject in England. I thank you for what you have done for me.

The resolution was then put and carried.

The Rev. W. H. MEDHURST, (from China,) said, I stand alone, single-handed, to plead the cause of nearly half the world; three hundred and sixty millions of people. I could shrink into my own insignificance and sit down in silence, did I not feel that if I held my peace, the very stones would cry out. When I consider that so great a population has been held together in one empire, under one form of despotic government, led astray by one false philosopher, and are bowing down to one absurd superstition; and when I consider that this system has been going on for ages, that the darkness of heathenism has covered the third part of the human race, and that the dragon of the celestial empire has drawn after him the third part of the stars of heaven; when I consider that the doctrines of the Gospel have yet scarcely penetrated the thick darkness, and that the inhabitants of China remain almost to this day as they were in the days of Fo and Confucius; and when I consider that so little has been done, or is yet contemplated, for so great and important an object, and when I consider that the Christian Church is almost asleep with regard to that object, which should constitute the great design of every Missionary Society, I seem almost overwhelmed with the idea. But I came not here to lament and to bewail: the evil exists in all its extent, and it would be impossible for me to portray it in its true and hideous deformity. I come here to endeavour to influence, if I possibly can, the bosom of this large assembly on behalf of the interests of China. Much has been attempted to be done by Christians of another communion. For centuries back they have attempted to penetrate China, and their efforts have been attended with varied success. At one time, the Emperor's hand was held forth to welcome strangers to the shores of the celestial empire; at one time, courtly favours were heaped upon the sons of Europe, when they came with their science and their religion to enlighten the nations of the East; but that time has passed away, and restriction upon restriction has been laid on the efforts of Europeans, and proclamations after proclamations have issued forth, to hinder and obstruct the progress of light and truth in that part of the world. However, we are not to sit down in despair; we must endeavour to do something, and I rejoice to say, that something has been done. The devoted Morrison and Milne accomplished what all the Roman Catholic Missionaries for three centuries did not effect; that is, they translated the sacred Scriptures into the language of that empire, and circulated them by thousands among the people. We have, indeed, and I own it with shame, fallen far beneath them in holy zeal, and in the spirit of devoted martyrdom. We come far short of those whom we consider professors of an inferior faith. We have not ventured nor dared to go so far as they have proceeded. But I trust that this blot will soon be wiped away from the Protestant Church. Of what is it that you are afraid? Wherefore do you doubt that the Lion of the tribe of Judah is not equal to the dragon of China? Do you

doubt that the King of kings is not able to protect his ambassadors against the celestial emperor? Do you doubt, that if we go with our lives in our hands, those lives will not also be in the hands of him who moves the world? I trust that the time is not far distant when that timidity which has so long held back the Protestants of Europe from penetrating that country, will no longer exist, and when we shall find Christians in England prepared to uphold us by their prayers, and Missionaries abroad willing to venture all for the sake of the Redeemer. Your Missionaries have gone, and have travelled along the shores of China. They have penetrated them, and these feet have trodden on forbidden ground. We have met the celestial mandarins, and we have been reproved, and told to go back. But we have replied, that our object is to preach the Gospel of Christ, to diffuse benevolence through the land, and to be the instruments of raising the nation from the abyss of misery, and blessing it with the word of God. The people, generally speaking, are favourable to our projects. If we can, by God's blessing, diffuse a knowledge of religion, a knowledge of the light of the Gospel, by means of tracts and scriptural publications, along the sea-coast of that empire, if we can but bless the seventy millions of human beings, who are accessible to us, and if we can but diffuse, through those vast regions, the spirit of Christianity, the time will come when this will have a reflex influence upon the government, and compel them to open their doors to the Gospel. Shall it be said, that Romanists can penetrate China, and number, as at this day, their 250,000 converts, with hundreds of native, and scores of European, Missionaries—shall it be said, that Rome can annually expend on the Mission 40,000*l.* sterling—and shall it be said that they pursue their operations still with a vigour which shows that they are in earnest, and that Protestants have not yet a score of Missionaries, even contemplating the evangelisation of that country? Shall it be said, that Britain, with its thousand churches, and myriads of devoted Christians, has only seven men engaged in that field, or contemplating the evangelisation of China? But not only has Romanism penetrated that country; our own country, Protestant England, has done much to demoralise China—and more than Christians have done for its reformation. Influenced by the spirit of cupidity, the love of filthy lucre, we have carried that pernicious drug, opium, to China, which poisons its millions; and shall we be backward in carrying them the balm of Gilead, and pointing to that Physician who heals every sore? But when we can have the spirit, the disposition, the thirst for Christianity in China, as great as the thirst for that vile drug, and the zeal of British Christians as great as the energy, and perseverance, and spirit of British merchants, we shall then see the time when the Gospel shall win its way to that country, and compel even the imperial cabinet to admit it to the empire. But in order to effect this, we need the co-operation and exertion of British Christians; we need your prayers, that you may sustain our efforts when far off in that distant land. And, permit me to say, that on my return to my native land, nothing has encouraged me so much as the spirit of Missionary zeal that prevails in our country. We want contributions for this object. I regret to hear, that on the past day they did not equal what was anticipated: but we want not only your contributions, we want your *men*. With regard to myself, if Providence should spare my life, it is not only my wish, but my determination to return. My soul is with the Chinese: where they are, I will be; where they dwell, I will dwell—I go no farther. I hope and trust that when I return I shall be accompanied by zealous and devoted men. And not only do I anticipate being accompanied by brethren in the ministry, but also by several devoted physicians, who will attend to the healing of the bodies, as well as improving the minds of the inhabitants of China. I rejoice to tell you, that the Directors of the London Missionary Society have come to the resolution that it is not inconsistent with the principles of the Institution, to send out pious medical practitioners, to act as Missionaries in China; and from what I have seen of the beneficial effects of such labours, I am persuaded that, blended together with Missionary agents, they will be most efficient instruments for opening that great country. I have seen too much of the advantage not to bless God for pious physicians going among them. I hope they will soon be followed by a noble band, who shall diffuse the spirit of benevolence and piety throughout that land. We have heard much of embassies and negotiations, and free trade, with all its elasticity, and these have tried to do much towards the opening of China; but China still remains as impenetrable and as repulsive as ever; but Christianity shall do what power and politics never could effect. We have, too, facilities for conducting and perpetuating endeavours in order to evangelise the coast of China. I was assisted, the year before last, in sailing along the coast of the empire, by the generosity of a single House of Agency, and the same house has given another vessel, which is at this time on her voyage, freighted with Missionaries and Bibles from England to China. Our brethren in America have contemplated

doing much towards this object; and there is an Association in New York, which has laid out 12,000 dollars for the purchase of a vessel to sail along the coast of China, to be employed, not in seeking lucre, but in spreading the blessings of Christianity throughout the Ultra-Eastern world; and I rejoice to add, amid the contributions announced this day, a friend has given me authority to state that when such a vessel can be launched from England—call her, if you please, "the Messenger of Mercy"—he will subscribe one hundred guineas. The Directors have promised us the facilities of printing, and a steam press and moveable types have been projected. When I return to that land, I trust to embark in such a vessel, accompanied by such a press, surrounded by such types; together with a noble band of physicians, who will go with hearty good will to seek the evangelisation of that country. I give you this early intimation of my intention, and I hope, ere another year passes away, you will find the means put into operation for conducting the work of the Lord in China with more efficiency, and with a greater spirit of determination than has ever yet been manifested in this work; to labour as men in earnest,—as men who are intent to effect the object they contemplate, as men who are in the sight of God, and in the prospect of eternity, who will soon have to give an account of their stewardship. And when that solemn day arrives when we must all appear before the judgment throne, may we all hear the approving sentence, "Ye have done what ye could." I beg to move—

"That Thomas Wilson, Esq., be requested to continue his official services as Treasurer for the ensuing year; that the Secretaries be reappointed; and that the following gentlemen (as per list) be chosen Directors, to fill the places of those who retire, both in London and the country."

The Rev. J. Williams said, that since the commencement of the meeting he had received a letter from his esteemed and devoted brother Missionary, Mr. Pitman, of Rarotonga, in the South Seas, acknowledging the arrival of a large quantity of tracts, copies of the gospels, &c., &c., spoke of the gratitude and delight with which they had been received, and expressed a hope that Mr. Williams would take out with him additional Missionaries. He, (Mr. Williams,) however, was sorry to say that Missionaries could not be procured, and that there was but one appointed to return with him to that interesting scene of labour. He had reason to utter a word calculated to excite all the exquisite sensibilities of which the human mind was susceptible; it was the word, "Farewell." Probably by that time next year he should be among the multitudes to whom he had just referred. One specific object to which, on his return, he should direct his attention, would be the establishment of an institution for the instruction of pious, talented, devoted native Missionaries. To the accomplishment of that object his best energies would be directed. Not less than a hundred Missionaries would be adequate to occupy the field, already white to the harvest; and if they could not be procured in England they must endeavour to find them on the spot. From sixty to seventy native Missionaries were already labouring in the South Seas, at a cost to the Society of not more than 2*l.* each per annum. Nearly all the islands had been converted by the instrumentality of native Missionaries; but they were not capable of carrying on their operations without the superintendence of an English Missionary. The first time that he mentioned this intention was at Liverpool. A meeting had been held, at which a distinguished member of the Society of Friends had placed not less than 2,000*l.* at the disposal of Dr. Philip, for Africa; and on mentioning his (Mr. W.'s) design, Mr. Cropper and his son instantly subscribed 40*l.*, and in five minutes 123*l.* was collected. About 300*l.* had been received; but it was very desirable that it should be made up to 500*l.* Another object would be to visit all the islands of any importance, which were unblessed with the light of Divine truth. There would be difficulties; but he would embrace that opportunity of stating that the Missionaries had never met with half the obstacles they had anticipated. Mrs. Williams had expressed the same sentiment. He threw out that remark by way of encouraging his young friends, and preventing them from imagining difficulties which would never be experienced. He had himself devoted one life to the service of Christ among the heathen, and now he rejoiced at the prospect of re-entering the work, which might be considered the devotion of a second life. He had received intelligence that his Missionary boat had been wrecked; the crew was saved, but the boat was lost, and he should be happy to be furnished with the means of building another.

The resolution was then put and carried.

The attendance at the Annual Meeting surpassed, both in numbers and the period of duration, any former year. In consequence of the crowded state of the Hall at a very early hour, the Chair was taken soon after nine o'clock; the lower Hall being at that time also filled, in which another meeting was held, and the same order of proceedings was observed as in the large Hall, excepting the submitting of the fourth resolution, regarding the appointment of officers and Directors. Robert Charles, Esq., presided. The Divine blessing was supplicated by the Rev. Thomas Morell. An abstract of

the Report was read by the Rev. Dr. Henderson, and the meeting was addressed by Rev. W. H. Medhurst, from China; Rev. John Williams; Rev. William Campbell; Rev. Richard Knill; Rev. J. Crowther, Wesleyan Missionary; Rev. George Gogerly; Rev. James Read; and Jan Tzatzoe, the Caffre chief.

In the course of the proceedings in the large Hall, the Rev. James Edwards, of Brighton, presented a donation, on behalf of J. N. Wigney, Esq., M. P., of 100*l.*; and the Rev. John Hunt, of Brixton, presented a donation of 500*l.* from a friend.

After the doxology was sung, the numerous and apparently interested assembly dispersed, many of whom had been convened upwards of nine hours.

THURSDAY EVENING, May 11th.

ST. JOHN'S CHAPEL, BEDFORD-ROW.

The Prayers were read by the Rev. Mr. Garrard, Assistant Minister of the Chapel; after which the Rev. R. C. Dillon, D.D., Minister of Charlotte Chapel, Pimlico, and Lecturer at St. James's Church, Clerkenwell, preached from 1 Cor. i. 25.

FRIDAY EVENING, May 12th.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Andrew Reed, D. D., presided.

Prayers and addresses by the Rev. Messrs. T. Williams, J. Ely, Leeds; J. Sibree, J. P. Wastell, and E. N. Kirk, Albany, U. S.

SILVER-STREET CHAPEL.

Rev. James Bennett, D. D., presided.

Prayers and addresses by the Rev. Messrs. Muscutt, of Brentford; Pattison of Wem; Howell of Alton; and S. S. Wilson.

YORK-STREET CHAPEL, WALWORTH.

Rev. J. J. Freeman, presided.

Prayers and addresses by the Rev. Messrs. R. T. Hunt, J. Burnet, A. Creak, of Yarmouth, J. Bodington, J. Phillips, and S. A. Dubourg.

CLAREMONT CHAPEL.

Rev. Joseph Fletcher, D.D., presided.

Prayers and addresses by the Rev. Messrs. J. Alexander, of Norwich; W. H. Stowell, of Rotherham; A. Tidman.

HACKNEY, ST. THOMAS'S-SQUARE.

Rev. H. F. Burder, D.D., presided.

Prayers and addresses by the Rev. Messrs. Wallace, Townley, Gogerly, Cooper, of Dublin, Mather, Christie, and Collison.

PECKHAM, HANOVER CHAPEL.

Rev. W. B. Collyer, D. D., presided.

Prayers and addresses by the Rev. Messrs. Timpson, of Lewisham, W. Campbell, Missionary, and the President.

STOCKWELL CHAPEL.

Rev. John Williams, presided.

Prayers and addresses by the Rev. Messrs. Richards, of Wandsworth, J. Adey, C. Mead, R. Knill, and G. Browne.

TOTTENHAM COURT ROAD CHAPEL.

Rev. John Morison, D.D., presided.

Prayers and addresses by the Rev. Messrs. T. Sharp, J. Woodwark, and Professor Proudfit, U. S.

CRAVEN CHAPEL.

Rev. John Leifchild, presided.

Prayers and addresses by the Rev. Messrs. Dobson, Archer, Dr. Steinkopff, and B. Kent, of Barnstaple.

MABERLY CHAPEL.

Rev. Robert Halley, D.D., presided.

Prayers and addresses by the Rev. Messrs. Campbell, Jefferson, and Philip.

Amount of Collections at the Anniversary Meetings:—

	£	s.	d.
Surrey Chapel	178	18	9
Tabernacle	38	6	4
Exeter Hall	1047	15	3
St. John's Chapel	74	10	4
Claremont Chapel	43	0	0
Silver Street Chapel	23	1	6
Tottenham Court Road Ch...	22	3	4
Maberley Chapel	11	6	6
St. Thomas's Square, Hackney	26	0	0
Craven Chapel	32	0	0
York Street Chapel, Walworth	49	9	4
Sion Chapel	46	0	0
Stockwell Chapel	24	0	0
Hanover Chapel	17	8	1
	£1633	19	5

EAST LANCASHIRE AUXILIARY.

The Anniversary of the East Lancashire Auxiliary will be held on June 18th, and the following days, when the Revs. Dr. Fletcher, J. Campbell, J. Harris, J. Parsons, J. Williams, J. J. Freeman, and W. H. Medhurst, are expected to preach.

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